

Wie sich der Zweite Kappeler Krieg und sein Ende im Denken und Handeln Bucers niedergeschlagen hat, wird in erster Linie aus seiner Korrespondenz mit Ambrosius Blarer sichtbar, zu dem er ein enges und offenes Verhältnis hatte. Die intensive Auseinandersetzung mit den Vorgängen in der Schweiz schlägt sich vor allem in der Korrespondenz zwischen Ende Oktober und anfangs Dezember 1531 nieder. Dabei wird sichtbar, wie in Bucer das Bestreben, die protestantischen Schweizer als südliches Standbein der oberdeutsch-elsässischen Reformation zu erhalten, die innerprotestantischen Auseinandersetzungen zu schlichten und für die Abendmahlsfrage eine Kompromissformel zu finden, dominiert. Solange zwar Zwinglis Tod zu beklagen ist, die Chancen für einen Sieg der reformierten Orte aber noch gut zu stehen scheinen, beurteilt er den Zürcher Reformator im Ganzen positiv und nimmt ihn gegenüber dem absehbaren Triumphgeheul Luthers in Schutz. Je mehr sich die Niederlage der Reformierten und der Abbruch der Bundesverhältnisse zu den Süddeutschen abzeichnen, desto mehr wächst die Kritik an Zwinglis »aggressiver Kriegspolitik«, die alles verdorben habe, wobei festzuhalten ist, dass Bucer darunter primär nicht den Krieg selbst – Zürich wurde ja angegriffen –, sondern die zürcherische Politik der vorangegangenen Monate versteht. Politisch und theologisch wendet sich Bucer in den folgenden Monaten vermehrt Luther zu, um den Einbezug der oberdeutschen Städte in den Schmalkaldischen Bund zu ermöglichen. Dass er die Bemühungen um die Schweizer deswegen nicht völlig aufgibt, ist innerhalb der Berichtsperiode noch kaum ersichtlich. Dem nächsten Band wird man darüber wohl mehr entnehmen können.

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*Heinrich Bullinger: De scripturae sanctae autoritate deque episcoporum institutione et functione (1538), bearb. von Emidio Campi unter Mitwirkung von Philipp Wälchli, Zürich: Theologischer Verlag Zürich, 2009 (Heinrich Bullinger Werke III/4), XVII, 305 S. – ISBN 978-3-290-17526-9.*

The publication of a critical edition is always a welcome event, and this volume is no exception. The title of the fourth volume in the

series of Bullinger's theological works might lead one to assume that it is yet another evangelical attack on *Menschsatzungen* and the corruption of the Roman church. Bullinger does indeed address these topics, but his treatise is much more than simply another anti-Catholic polemic. Written in 1538 and dedicated to King Henry VIII of England, *De scripturae sanctae autoritate* covers a broader range of topics than its title implies and reveals the reformer not just as a theologian but also as a historian and scholar of the classics.

As the full title indicates, the treatise consists of two books. They are of unequal length: the second book is half again as long as the first. Both books follow a pattern Bullinger used elsewhere, first describing the origin and historical development of a concept or practice, then presenting its correct understanding or ideal form, and finally criticizing the errors or abuses that have distorted it in the present day. His chief concern in Book I is to assert the superiority of Scripture against the Roman church's claim to judge Scripture and to be the custodian of extra-scriptural tradition. Bullinger does this by attesting both to Scripture's antiquity – God spoke to Adam and the patriarchs long before Moses put the first books of the Bible into writing, let alone before the church established the canon – and to its completeness, since it contains all that is necessary for piety.

Book II deals with more practical matters of church structure. Bullinger describes how the leadership of God's people was entrusted first to the prophets, then to the levitical priesthood, and finally to the ministers of God's word, who are bishops or overseers. Bullinger's understanding of the church's leadership is non-hierarchical: his only distinction is between the ministers and those he calls »clerics,« the deacons or assistants and disciples or students who are preparing for the ministry. As a consequence, his discussion of »the institution and function of bishops« is a broad description of the preparation for and the tasks of ministry. He includes in it a plea for adequate financial support for ministers and emphasizes the need to maintain the schools and libraries essential for educating the boys who will enter the ministry. Bullinger focuses on the chief responsibilities of ministers – to preach, to pray, and to administer the sacraments – but he also refers to the

more specialized functions of prophets, who expound God's word, and doctors, including professors and schoolteachers. Last but certainly not least, he rejects the claims of the bishop of Rome to headship over the church, providing his own exegesis of the Scripture texts used to support papal primacy, describing how the church fathers regarded the bishop of Rome, and condemning the corruption of the Roman hierarchy from the pope on down.

Scattered through both books are discussions of a number of other issues, some of them as tangents, others as more detailed treatment of the topic being discussed, such as the nature of the sacraments, the proper approach to preaching, a defense of ecclesiastical law, and so on. A recurrent theme is the responsibility of the ruler or magistrate for overseeing religion, which is not surprising in a book addressed to the king who had broken with Rome and now claimed headship over the English church.

The annotations of the critical edition are relatively brief, devoted primarily to identifying individuals and works mentioned by Bullinger. This does not mean, however, that there are few annotations, for Bullinger constantly cites the writings of others. His knowledge of the church fathers and the early church historians is impressive, and he does not hesitate to quote classical authors and historians where they suit his purposes. He devotes one chapter to the portions of canon law used to support papal authority – which he then dismisses by stating that he finds »no antiquity, erudition, piety or judgment in them, and so they are not worthy of response« (p. 190). Bullinger also refers several times to Erasmus's handbook for preachers, *Ecclesiastes*, which had been published three years earlier, even incorporating lengthy quotations from it into his text.

The editor's introduction is brief but sufficient to orient the reader to Bullinger's connections with England and the circumstances surrounding the writing of the treatise. The volume has indices of persons and places as well as of Scripture and other sources cited. Included with the book is a CD-ROM with the complete text, which allows one to do word searches within the text. In these days of budget-cutting and belt-tightening, especially in the humanities, it is encouraging to see that support continues for the scholarship required to produce a critical edition such as this one.

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